Rashi on Joshua
רש"י על יהושע
merged
https://www.sefaria.org/Rashi_on_Joshua
This file contains merged sections from the following text versions:
-The Book of Joshua, Metsudah Publications, 1997
-http://www.judaicaplace.com/search/brand/Metsudah-Publications/

Rashi on Joshua

Chapter 1

Verse 1

And after the death of Moshe. This is connected to the chapter of the Torah 1 The spirit of prophecy did not rest upon Yehoshua until the thirty day mourning period for Moshe was over. It was then that God began to speak to him and command him to begin the conquest of Eretz Yisroel. Yehoshua was in a state of sadness and the spirit of propecy does not rest upon a person who is sad. There are other Seforim in Tanach such as Ruth, Esther, Yonah that begin with the word וַיְהִי, and it was, that are not connected to any previous event. But here the beginning is definitely connected with the conclusion of Sefer Devorim where the death of Moshe is related. which concluded with the passing of Moshe; 2 Devorim 34:5,6,7,8. and this (Seifer Yehoshua) is connected to it. 3 Devorim 34:9.

Verse 2

Moshe, My servant is dead. But if he were alive, 4 According to Rashi, this is connected to what follows: Since he is dead, you must arouse yourself and cross this Jordan. I would have wanted him [as the leader]. 5 According to Metsudas Dovid, Hashem said that if Moshe was still alive, you would be unable to cross the Jordon because of the decree preventing him from crossing the Jordon. See Bamidbar 20:12; Ibid 27:12,13. Our Sages explain [that this passage is a reference] [to the three thousand laws that were forgotten] during the period of mourning for Moshe. Yehoshua then came and asked. 6 When the Bnei Yisroel realized that they had forgotten so many laws of the Torah, they came to Yehoshua and asked him to teach them the laws, but he too had forgotten many of them. He wanted Hashem to reveal those forgotten laws to him. the Holy One blessed is He, said to him: "Moshe, My servant is dead, and the Torah is called on his name, which is like telling you that it is impossible. 7 Since the Torah is referred to as תּוֹרַת מֹשֶׁה, the Torah of Moshe, and Moshe is dead, these laws cannot be reenacted. Go and burden them with battles." 8 God told Yehoshua to get the people occupied with conquering the land. He told him to begin preparations to cross the Jordan and this would cause them to forget about the laws that were lost to them. This refers to the battles of conquest that were required to capture the land.

Verse 3

Every place upon which the sole of your feet will tread. This is similar to what was said to Moshe. Regarding this, we learned in the Sifre. 'If [this verse] is to teach us about the boundaries of Eretz Yisroel, the Torah has already stated: 9 Devorim 11:24. From the wilderness and the

Lebanon etc. 10 Therefore we know the boundaries of Eretz Yisroel from the Torah. If so, why is it said here: Every place upon which the sole will tread? This includes the lands outside Eretz Yisroel. After you have conquered the land, everything you conquer outside the land will be sacred and will belong to you.'

Verse 4

From the wilderness and this Lebanon. The wilderness refers to the wilderness of Kodeish, the wilderness of Tzin, which was adjacient to Edom which was to the south east, the direction from which they entered the land, as it is said: And behold we are in Kodeish. 11 Bamidbar 20:16. How do we know that it was southeast? It is said: 'Your southern flank will be from the Tzin wilderness along Edom.' 12 Bamidbar 34:3.
To the great river, the Euphrates river. This refers to its width from south to north.
This includes all the land of the Chitim.
To the Great Sea [westward]. This refers to its length from east to west.

Verse 5

Verse 6

Be strong and courageous. In the physical sense, as He states: "For you will lead this people to inherit the land."

Verse 7

Just be very strong and courageous. This was said in reference to the Torah, as He states: 'To preserve, to act in accordance with all the laws of the Torah.'
תַּשְׂכִּיל—You will be successful. 13 People consider that a successful person is a smart person. That is why the word תַּשְׂכִּיל—is associated with the word תַּצְלִיחַ. (Metsudas Tzion).

Verse 8

This Sefer Torah. 14 This Sefer Torah implies a specific Book of the Torah. Which one? Thus Rashi comments that it refers to Sefer Devorim that was before Him. The Sefer Devorim was before Him.
And you shall meditate in it. Every expression of הֶגְיוֹן in the Torah refers to the [meditation] of the heart, 15 Metsudas Tzion says that הֶגְיוֹן sometimes refers to speech as it is written: And my tongue will speak (תֶּהְגֶּה) of Your righteousness (Tehillim 35:28). as it is said, 'And the thoughts of my heart before you;' 16 Tehillim 19:15. 'Your heart will give forth fearful thoughts.' 17 Yeshayahu 33:18.

Verse 9

I have already commanded you to be stong and courageous. This was said in reference to actual war, as it is said: 'Have no fear or trepidation.' Where was he commanded this? He was so commanded in the time of Moshe, as it is said: 'and command Yehoshua son of Nun etc.' 18 Devorim 31:23.

Verse 10

And Yehoshua commanded. He did this on the day that completed the days of mourning for Moshe. 19 Moshe died on the seventh day of Adar and he was mourned for thirty days. See Devorim 34:8.

Verse 11

Prepare your travel needs. [Prepare] everything necessary for (traveling) and weapons for the [upcoming] battle, he said to them. You cannot say the צֵדָה refers to food and drink 20 Metsudas Dovid maintains that while they still ate of the manna, they bought other varieties of food from the non-Jewish merchants, and it was these foods that they were commanded to prepare. for they had sufficient manna in their vessels to last them untill the sixteenth of Nissan, and so it is said: 21 Chapter 5:12. 'The manna ceased on the morrow.'
After three days. At the end of three days. When you will have been here three days; then you will cross [the Jordan].

Verse 12

Verse 13

Verse 14

All who are mighty warriors among you shall cross over armed [for battle].

Verse 15

The sun rises. Refering to the eastern side of the Jordan.

Verse 16

Verse 17

Verse 18

Rebels —who challenge your words.

Chapter 2

Verse 1

And Yehoshua sent. I am forced to say that it was during the mourning for Moshe that he sent them, since at the end of three days following the conclusion of the mourning for Moshe, they crossed the Jordan, and it was from this fact that we learned that Moshe died on the seventh day of Adar, by counting back thirty three days from the day they came up from the Jordan which was the tenth day of the first month. 1 The month of Nissan. And you must say that from the time the spies were sent they did not cross the Jordan until the fifth day, as it is said: they remained

there three days until the pursuers returned. 2 See verse 22. That same night they crossed [the Jordan] and came back to Yehoshua ben Nun. Yehoshua rose early that morning and they departed from Shittim. 3 See Chapter 3:1. That was the fourth day. They spent the night there before crossing. Therefore they did not cross the Jordan until the fifth day. Secret. In secret—this is the translation of Targum Yonason. He said to them: "Pretend to be deaf-mutes so they will not conceal their activities from you." Another explanation: translate שֶׁרֶץ as שֶׁרֶץ or שֶׁרֶס] ,שֶׁרֶץ means pottery [in other words] "Load yourselves with pots in order to look like pottery salesmen."
And view the land and Yericho. Wasn't Yericho part of the land? Why then was it mentioned specifically? To indicate that it was as strong [fortified] as the entire land combined, because it was situated on the border. There are other such verses: Among the servants of David that were missing were nineteen men and Asaheil. 4 II Shmuel, 2:30. Wasn't Asaheil included among the nineteen? [Why then was he mentioned specifically?] Because he was as strong as all of them. Another example: 'And King Solomon was enamoured of many foreign wives and of Pharaoh's daughter.' 5 I Kings, 11:1. Wasn't Pharaoh's daughter included among them? Why then was she mentioned specifically? Because he loved her as much as all of them. And also because of the sin involved since she caused him to sin more than all of them. This was taught in Sifre. 6 Bamidbar, 31:6.
A lady innkeeper. According to Targum Yonasson, an innkeeper who sold various kinds of foodstuff.

Verse 2

To scout. To search, and similarly it is said: 'There he searched for food.' 7 Eyov, 39:29.

Verse 3

Verse 4

And she hid them. 8 The word וַתִּצְפְּנוֹ is singular but the verse is said regarding the two men and should be plural. There are scriptural verses that speak of the plural as if it were singular. Since she was in a hurry to hide them and she hid them in a narrow place 9 She hid them in a place that normally would have sufficed for one person. it was as though they were one person. The Midrash of Rabbi Tanchuma states 'That these two men were Pinchos and Caleiv, and Pinchos stood before them 10 Before the pursuers. but they did not see him because he was [invisible] like an angel.' 11 Therefore there was no need to hide him and thus she actually hid only one man. Another interpretation: She hid each of them separately. 12 Therefore it is correct to say: she hid him. We find a similar verse: 'Oil and incense gladden the heart' 13 Mishlei, 27:9. and it does not say יְשַׂמְּחוּ לֵב, in the plural.

Verse 5

Verse 6

Stalks of flax. with their pods.

Verse 7

To the fords. These were places for crossing the water, 14 There were a number of crossing places linking both sides of the Jordan. for the pursuers thought they had turned back to return to the plains of Moav and the Jordan was between them.
And the shut the gate. The gatekeepers shut the gate. 15 According to Metsudas Dovid this refers to the gate of the city. The pursuers suspected that the spies were still in the city and by shutting the gates, they would be locked in and they would be able to find them.

Verse 8

Verse 9

Verse 10

Verse 11

And there was no longer any spirit. [The men had no spirit (desire)] even to lie with a woman. It was said by the Sages: There was no prince or ruler who had not had [sexual] relationships with Rochav, the harlot. She was ten years old when the Bnei Yisroel went out of Egypt, and she engaged in harlotry for forty years.

Verse 12

A true sign. You create the sign, so that when you come and capture the city, you will recognize the sign and keep me alive.

Verse 13

Verse 14

Verse 15

Then she lowered them down with the rope. With the same rope and through the same window her admirers would use to come up to her. She said: “Master of the World with these I have sinned, with these forgive me.”

Verse 16

Until the pursuers return. 16 How could she possibly have known that the pursuers would be coming back after three days? She must have had Divine inspiration to know they would return after three days. 17 Radak maintains that she reasoned that it was a day’s journey from Yericho to the Jordan. They would spend a day searching for the spies and then return to Yericho making a total of three days.

Verse 17

We will be free. We are holding you responsible for this, we depend on you to make this sign.

Verse 18

The line of red string. תִּקְוַת means a line or rope.

Verse 19

His blood is on his own head. The guilt of his killing is on his own head, for he will have caused his own death.
His blood is on our heads. The guilt of his killing will be upon us.

Verse 20

Verse 21

Verse 22

Verse 23

And crossed over. The Jordan river.

Chapter 3

Verse 1

Verse 2

Verse 3

And follow it. This journey was different than other journeys. During Moshe's lifetime, the Pillar of Clouds would head the procession, and show them the way, and the Ark 1 The ark is here referred to as the Ark of the Bris or Covenant but it is also referred to in Scripture as the אֲרוֹן הָעֵדוּת, the Ark of Testimony (see Chapter 4:16) because of the Two Tablets inscribed with the Ten Commandments that were placed in the Ark. would [first begin to] move after two divisions [lit. flags] 2 The twelve tribes of the Bnei Yisroel were divided into four divisions or units, three tribes to a unit. When they travelled in the wilderness, two divisions of six tribes would depart the camp, to be followed by the Ark: and the other two divisions would then follow the Ark. Thus the Ark was always amidst the Bnei Yisroel. had left, but now the Ark would travel first.
The Kohanim, the Levites. Since they all descended from Levi who was the father of Amram, they [the Kohanim] are called Levites, 3 While it is true that all Kohanim were Levites, the Levites were not Kohanim, because the Kehunah was confined to the descendants of Aharon. as our Sages

explain in Breishis Rabbah, ‘That there are forty eight places where the Kohanim are referred to as Levites.’

Verse 4

But there must be a distance. This was mandated out of respect for Hashem.
And it. [Even though the word וּבֵינָו is read as וּבֵינָיו] [which usually indicates the plural] nevertheless here, it refers to the Ark. Similarly, ‘Yisroel will rejoice in its Maker.’ 4 Tehillim 149:2. In this verse too, the word בְעשָׂיו would seem to indicate a plural, yet it is singular, i.e., its Maker. Another explanation: there were actually two Arks, 5 Accordingly the word וּבֵינָיו correctly indicated a plural, i.e., the two Arks. there Ark of the Divine Presence, and the Ark containing the bones of Yosef, which travelled together.
Two thousand Amos. To permit them to go and to pray before the Ark on Shabbos. 6 Two thousand Amos was the limit permitted for a Jew to walk outside his domain on Shabbos. This is the explanation of Midrash Tanchumah, for Yehoshua knew that eventually they would beseige Yericho on Shabbos.
So that you will know 7 Certainly this cannot be the reason why they were commanded them to keep a distance from the Ark. This refers to the last words of verse 3, “and follow it.”
For you have never travelled this route. You have never travelled in this fashion until now.

Verse 5

And Yehoshua said. This was on the third day, and the thirtieth day of mourning [for Moshe] was on the first of the three days.
הִתְקַדָּשׁוּ usually means sanctify yourselves, but here it means prepare yourselves.
For tomorrow when you cross the Jordan.
Wonders. This translation follows that of Targum Yonasan.

Verse 6

And Yehoshua said to the Kohanim. He said this on the next day.
Carry the Ark of the Covenant. Until now it was carried by the Levites, but today it was to be carried by the Kohanim.

Verse 7

Verse 8

When you reach the edge of the waters of the Jordan. When you enter within its edge.
Remain standing in the Jordan. Until all the people cross over to the other side [of the river.]

Verse 9

Move closer. He compressed all of them between the two poles of the Ark. This is one of the places where a small space was able to hold 8 This was obviously a Divine miracle. a large amount [of people.]

Verse 10

With this you will know. By virtue of actually seeing that all of you are compressed here.

Verse 11

The covenant of the Master of all the earth. The covenant of the Holy One, blessed is He, Who is the Master of all the earth. Do not wonder about the letter ה of the word 9 הַבְּרִית It should have been written בְּרִית אֲדוֹן, without the ה. for there are many Scriptual words that are so constructed, such as: 'הַמְּסִגְּרוֹת הַמְּכוֹנוֹת, the borders of the foundation.' 10 II Malachim 16:17. It should have been written מְסִגְּרוֹת הַמְּכוֹנוֹת without the הָעֵמֶק הַפְּגָרִים .'ה, the valley of the corpses. 11 Yirmeyahu 31:39. It should have been written עֵמֶק הַפְּגָרִים without the ה.
Will cross over before You. It will go before you to enter into the Jordan.

Verse 12

Take for yourselves twelve men. Prepare them to be available to fulfil that which I will command them when you finally cross the Jordan.

Verse 13

The waters that descend from above. Coming down from the heights which is the way of all flowing rivers.
And will stand in one massive mound. As the water flows down to the place where it will be cut off, it will be unable to flow further downstream, but will be gathered and piled up, and grow higher, layer upon layer.
Mound. Similar to: 'He gathers like a mound,' 12 Tehillim 33:7. 'a mound of harvest.' 13 Yeshayahu 17:11. These are expressions of height, and so did Menachem connect them. 14 Menachem was an authority on Grammar often quoted by Rashi.

Verse 14

Verse 15

Its banks. This is an expression of a high edge.
During the entire harvest time. The days of Nissan coincide with the harvest. 15 The crossing of the Jordan took place during the month of Nissan. Metsudas Dovid says this increase of the flood level of the Jordan naturally increased the magnitude of the miracle of its waters being cut off.

Verse 16

A great distance from the place they stood. There the waters were cut off.
From Odom. [Adom] was the name of the city.
Descended. Those waters that had descended from above that had previously flowed downstream.
Were completely cut off. They continued flowing on their course 16 This refers to those waters that had flowed toward the Salt Sea before the cut off of the upper waters. as do all the streams that flow into the sea, which ended their course.

Verse 17

And the Kohanim remained standing. They remained standing at the edge of the Jordan.
In the midst of the Jordan. So long as they remained standing, the upper waters did not descend below, and during this time all the people were crossing on dry land.
Firmly They were placed firmly, exactly opposite each other.

Chapter 4

Verse 1

Verse 2

Twelve men. These were the men mentioned previously, 1 See Rashi 3:12. who were told to be prepared.

Verse 3

And cross them over with you. To fulfil the command of Moshe to build with them an Altar on Mt. Eivel, and to write upon them the words of Torah. On that same day they came to Mt. Eivel and built with them the Altar. They offered up burnt-offerings and peace-offerings, and they ate and drank. They then scraped the stones, and came and lodged in Gilgal.

Verse 4

Verse 5

Pass before the Ark. Enter into the Jordan now and cross over until you are in front of the Kohanim.

Verse 6

Verse 7

And these stones will be in Gilgal as a commemoration of this.

Verse 8

Verse 9

Twelve stones. These were different stones 2 Obviously these were not the stones mentioned in the previous verse. that Yehoshua set up in the midst of the Jordan.

Verse 10

Until the the completion of everything. This is as we learn in Masches Sotah, 34a: While they were standing in the Jordan, Yehoshua said to them, “You must know the purpose for which you are crossing the Jordan.

It is on the condition that you drive away all the inhabitants of the land.”

Verse 11

And it was when all the people had finished crossing and the Ark crossed. The Ark did not cross as the others did, but in the manner explained below: 3 Verse 18. ‘The soles of the feet of the Kohanim were lifted and they were moved back to the dry land, on the bank from which they initially entered. They were standing next to it and the waters were returned to their course to flow as they did before. The result of all this was that the Ark and its bearers were on this side and all the Bnei Yisroel were on the other (lit. this) side. The Ark then lifted its bearers and crossed over.’
In the people’s presence. Before the eyes of the people.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Command the Kohanim. Here is where Scripture explains what was mentioned before 4 Verse 11. how the Ark of Adonoy and the Kohanim crossed in the people’s presence.
Have them come up out of the Jordan. It is not written, ‘have them cross’ but rather ‘have them come up.’ From this we learn that from the bank upon which they were standing did they come up. And it is impossible to claim that they were standing beside the western bank of the Jordan, for it is said previously, ‘that the feet of the Kohanim were immersed in the edge of the water.’ 5 Chapter 3:15. And there it is said, ‘And the Kohanim remained standing— and all the Bnei Yisroel crossed over.’ 6 Ibid 16. Obviously since the Bnei Yisroel crossed the Jordan from East to West, and the Kohanim remained standing at the point of entrance, they were on the Eastern bank of the Jordan.

Verse 17

Verse 18

The soles of the feet of the Kohanim were lifted. [They were lifted] from the water to the dry land next to them, and the water returned to their place. The result of this was that the Ark was on this [eastern] side and the Bnei Yisroel were on this [the western] side. Thus the Ark lifted its carriers and crossed over. It was regarding this that Uzzah was punished ‘when he took hold of the Ark,’ 7 II Shmuel, VI: 6,7. for if the Ark

carried its carriers, it certainly was able to carry itself. 8 Thus by taking hold of the Ark, Uzzah manifested his fear that the Ark was going to fall off the wagon.

Verse 19

Verse 20

Yehoshua set up in Gilgal. This was the lodging place where they spent that night.

Chapter 5

Verse 1

Who were on the western side of the Jordan. On the side to which Bnei Yisroel crossed, which is the western side, since they had been on the eastern side.

Verse 2

Sharp knives. As translated by Targum, sharp knives. Similarly, 'You also turned back the sharp edge of his sword.' 1 Tehillim 89:44. When the sharp edge is turned sideways it does not cut well. 'Similarly, 'Every weapon that is sharpened against you?' 2 Yeshayahu 54.
The second time. For there had already been a circumcision— on the night of their departure from Egypt a large assembly were collectively circumcised, and this was the second time; because during the entire forty years that they were in the wilderness the north wind did not blow for them, and they did not have a suitable day to circumcise themselves, as we learned in Maseches Yevamos. 3 Yevomos 71b. Certain atmospheric conditions were beneficial for the healing of the wound caused by circumcision. The north wind created this condition. These winds were withheld during the forty years in the wilderners in order that the "Clouds of Glory" that led and protected the people would not disperse. Our Sages said, "The second time refers to exposing the corona at circumcision. [This particular aspect of circumcision] was not commanded to our Patriarch, Avrohom.

Verse 3

Gival Ha-orlos. [Lit. Hill of the foreskins] It was so called, because of the event, [i.e., the mass of foreskins that were circumcised] which were made into a hill.

Verse 4

And this is the reason. [Lit. and this is the thing] After this speech he circumcised them. He said to them. "Do you think you will inherit this land while you are yet uncircumcised? Was it not said to Avrohom, 'And you will preserve My covenant etc.' 'and I will give you and your descendants after you, the land of your sojournings.'" 4 Bereishis 17:8,9. Thus the inheritance of the land was dependent on their preserving the covenant, which was the rite of circumcision.

All the people that went out. Not one of them was here for they had all died, and they had all been circumcised, as it is said, ‘for they were circumcised.’ 5 Next verse.

Verse 5

Were not circumcised. As I have previously explained, the north wind had not blown. 6 See Rashi to verse 2. It was these who were now to be circumcised.

Verse 6

Verse 7

And their children whom He brought up in place of them. And their children whom He brought up in place of them, they were born in the wilderness it was them whom Yehoshua circumcised.

Verse 8

They remained in their places. They remained in their places and they did not besiege the city.
Until they were healed from their wounds.

Verse 9

I have removed. (Lit. I have rolled) I have removed the ridicule of the Egyptians who had said [when they were leaving], “See that ‘ Raah ’ is before you. 7 Shemos, 10:10. There is a star named Raah, which is a symbol of blood. We see it overpowering you in the wilderness.” 8 The Egyptians intimated that Bnei Yisroel would meet with disaster if they left Egypt because they would be under the power of the star of blood. This is what Moshe referred to in the wilderness [when he said,] “Why should the Egptians speak, saying, ‘With Raah, He took them out.’” But they did not know that [the blood they saw] was the blood of circumcision. And now when they were circumcised in the days of Yehoshua, and the blood of circumcision appeared, that ridicule was removed; for the mixed multitude that went up with them [from Egypt] were still taunting them. This is the way R’ Moshe, Ha Darshan explained [this passage.]
I have removed. [Lit. I have rolled] This is similar to: ‘Remove from me humiliation and contempt;’ 9 Tehillim 119:22. ‘and he rolled off the stone.’ 10 Bereishis 29:10.

Verse 10

Verse 11

From the day after the Pesach. This was the day of waving the Omer, for they sacrificed the Omer first. 11 They could not have eaten from the new grain of Eretz Yisroel until after they brought the Omer sacrifice. See Vayikroh 23:14. From the seventh day of Adar, the day when Moshe died, when the manna stopped falling, they were sufficiently supplied with the manna which was in their vessels which they gathered on the seventh of Adar, as it is said, ‘They ate the manna for forty years.’ 12 Shemos 16:35. But these forty years lacked thirty days— for the manna began to

fall on the fifteenth day of Iyar. 13 Shemos 161, 13. See Rashi's comments there. We must say therefore that in the [matzo] cakes the Bnei Yisroel took with them from Egypt, they tasted the taste of manna.

Verse 12

No longer did the Bnei Yisroel have manna. Therefore they ate of the grain of the land. If they would have had manna they would not have eaten of the grain, for the manna was agreeable to them. There is a parable for this: One says to a child, "Why are you eating barley bread?" "Because I have no wheat bread." That is why it is said, 'no longer did etc.'

Verse 13

When Yehoshua was in Yericho. From here we can learn that the outskirts of a city are considered part of the city itself, for it impossible to say that Yoshua was actually inside Yericho. 14 Since the Bnei Yisroel had not yet captured Yericho, he could not have been in the city itself. Are you with us? Have you come to support us?

Verse 14

I have now come. —"to help you, for it is impossible for man to battle against it [Yericho] and capture it, to knock down the wall. However in the days of your master, Moshe, I came, but he did not want my presence, as it is said, 'If your Presence [Adonoy] does not go, etc.'" 15 Shemos 33:15.

Verse 15

The officer of Adonoy's host. This refers to Bnei Yisroel, who are Adonoy's host. The officer mentioned here is the Angel, Michoeil, as it is said, 'Michoeil, your officer.' 16 Daniel 10:21.

Chapter 6

Verse 1

Shut and barred. [Lit. closed and closed] Targum translates: 'Closed with iron gates and reinforced with bars of copper.'

Verse 2

Verse 3

Verse 4

Rams' horns the horns of rams.

Verse 5

A long blast. When the final blast is sounded, and the blower extends the sound.
In its very place [Lit. under itself] In its place.

Verse 6

Verse 7

Verse 8

Verse 9

And the warriors. These were the men of the tribes of Reuvein and Gad who went before them, because the men of Gad were mighty warriors and they would smite with a strong arm, as it is said, ‘And he rips off the shoulder and the head.’ 1 Devorim 33:20.

Verse 10

Verse 11

Verse 12

Verse 13

The rearmost. This refers to the tribe of Dan that traveled last and gathered all those who lagged behind.

Verse 14

Verse 15

On the seventh day. This was on the Shabbos. 2 They were permitted to wage war and to kill on Shabbos by the Divine command, that instructed them to lay siege to the city according to the word of God, as told to Yehoshua. See verses 2-5, this chapter.

Verse 16

Verse 17

And the city shall be consecrated. It shall be sacred, for that day was the holy Shabbos, 3 See Rashi to verse 15. Radak maintains that Yehoshua issued this edict by Divine ordination, but also mentions that the Sages were of the opinon that Yehoshua issued this edict on his own. and it was therefore fitting that all the booty that was taken be holy.

Verse 18

And bring disturbance. This is an expression of disturbed waters.

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

And the lads who were the spies went in. 4 In verse 22 they are referred to as men. In verse 17 they are referred to as מַלְאָכִים (Lit angels) and here they are referred to as lads. Rashi seeks to explain why they were described in these terms. This mission required speed, thus they performed like speedy lads. However on the first night 5 This refers to the night they arrived at the house of Rochov at the beginning of their mission. they were like angels, guarding themselves from sinning with Rochov, the harlot, therefore they were referred to as angels. Therefore they were referred to as men, as angels and as lads.

Verse 24

Verse 25

Verse 26

[The death of] his first born etc. [the death of] his youngest son etc. When he begins laying the foundation upon which he is building it [the city], his first born son will die and he will bury him, and he will continue doing so 6 He will continue burning his sons. until the youngest son dies at the completion of the work which is the setting of its portals.

Chapter 7

Verse 1

Verse 2

Adjacent to Beis Aven. Near Beis Aven.

To the east of Beis Eil. From the east of Beis Eil.

Verse 3

Verse 4

Verse 5

Until Shevarim, until they were broken. 1 The place was called Shevarim lit. broken.

Verse 6

Verse 7

We should have been content. We should have decided to dwell on the eastern side of the Jordan, in the land of Sichon and Og which has already been captured.

Verse 8

Verse 9

And what will you do for Your Name, which is associated with our name? 2 God's Name, אֵל is part of our name יִשְׂרָאֵל. This is the Aggadic interpretation. The simple meaning is, What will you do for your mighty Name, that has already achieved such fame; and now they will be able to say, His strength has become lessened.

Verse 10

Get yourself up. [Even though we read the word as קָם], it is written קוּם [which could be read קָם]. [The explanation therefore would be as follows]: Your prayers to Me have stood up for you, and [everything] you mentioned. 3 Your prayers and everything you said have accomplished their purpose. I will not permit the people to be defeated. Another explanation: you stood yourself in the camp and did not go out with them, 4 When you sent the men to capture the city of Ai, you remained at the camp and did not lead them. and I had said, 'Who will take them out [to war] and who will bring them [back].' 5 Bamidbar 27:17. 'For you will bring the Bnei Yisroel— and I will be with you.' 6 Devorim 31:23. 'For he will cross over before this people, and he will spur them on to inherit.' 7 Devorim 3:28. If you go before them, they will succeed, and if not, they will not succeed. Another explanation: Get yourself up, it is your fault [because of you] that this has happened to them. I did not tell you to sanctify the booty of the city.

Verse 11

Verse 12

Verse 13

Verse 14

Households. In one family grouping there can be many individual households.
Men Individualy, man by man. Each man of the household was to come to the choosing of lots.

Verse 15

Burned with fire. His tent and movable property [shall be burned].
He and all that he possesses. [This should be understood] according to the law explained below— he and his livestock [are put to death] by stoning. 8 See below v. 25. The zakeif accent, appearing over the word, בָּאֵשׁ indicates that the word בָּאֵשׁ (with fire) is separated from the word אוֹתוֹ, (he). We find other verses in which the accent divides the verse, such as, ‘9 ’אַחֲרֵי דֶּרֶךְ מְבוֹא הַשָּׁמֶשׁ Devorim 11:30. See Rashi and Sifsei Chachomim there. (Far past the Jordan, the direction in which the sun sets). The word אַחֲרֵי is separated from the word דֶּרֶךְ by virtue of the [pashta] accent. Thus the interpretation of our verse is: He who is convicted [by the Ark] because of his taking of the condemned, shall be burned with fire, [which means] that which is fit to be burned [shall be burned], as is explained below. 10 V. 25.
He and all that he possesses. [This should be understood.] According to the law explained below. 11 Ibid. This is an abbreviated verse, and there is a similar verse to it: ‘Whoever strikes the Jebusites and reaches the tower.’ 12 II Shmuel 5:8. The verse does not explain what will be done to him, 13 We are not told what reward will be given to the one who reaches the tower. but in Sefer Divrei Ha Yomim, 14 I Divrei Hayumim 11:5. it is explained ‘that he will become a leader.’ Here too, it is not explained what will be done to him ‘and to all that he possesses,’ but everything is explained below. 15 V. 25.

Verse 16

And brought the Bnei Yisroel near. He brought them in front of the Choshen 16 The Choshen was one of the sacred garments worn by the Kohein Gadol. The Divine decisions were given through the letters inscribed on the Choshen. on which the names of the tribes were inscribed. The Holy One, blessed is He, gave him a sign— the stone of the sinning tribe will fade, and the stone inscribed with Yehudah’s name, faded.

Verse 17

And when he brought near the family of Yehudah. To the initial casting of lots he brought the heads of families near, one man from each family, and they cast lots [to see] on whom it would fall. Afterwards lots were cast on each household— one man from each household came to the casting of lots, and then came all the men of that particular household.

Verse 18

Verse 19

I beseech you, give honor. Ochan began to defame the casting of lots. 17 As a means of establishing guilt. He said to Yehoshua, "On the basis of casting lots, Are you accusing me? You and Elozer, the Kohein, are the greatest of the generation. If a lot was cast between you, it would certainly fall on one of you." 18 Therefore lots are not a definitive method of reaching a decision. Yehoshua then said to him, 'I beseech you, give honor, (etc).' "I ask you, please do not defame the method of casting lots, for this is the way the land will ultimately be divided." 19 You are therefore casting doubt on the division of the land.

Verse 20

And Ochan answered. He saw the men of [the tribe of] Yehudah assembling for war, 20 They were prepared to go to war to protect Ochan, who was one of their tribe. and he said, "It is better that I alone should die rather than have many thousands of Bnei Yisroel killed." 21 There would have been a civil war between the tribe of Yehudah and the other tribes. This would have caused thousands of casualties.
And I have done the following. (Lit. and this and this have I done) 22 The implication was that this was not the only time he had sinned regarding sacred things. I also sinned regarding other sacred things, during the days of Moshe, as it is said, 'I will sanctify their cities.' 23 Bamidbar 21:2. This occurred when the Bnei Yisroel took revenge against Midian and declared that some of the booty be considered sacred.

Verse 21

I saw amidst the spoils —I gave thought to what is written in the Torah, 24 Rashi understands וְאָרָה as referring to intellectual comprehension. 'and you shall consume, [the booty] etc.' 25 Devorim 20:14. Ochan took this verse as a command to consume the booty captured from the enemy.
A Babylonian garment. This is translated according to the Targum. Any king who did not possess a palace in Eretz Yisroel, was not content with his kingship, as it is said, 'And I will give you a desired land, and inheritance desired by many nations.' 26 Yirmiahu 3:19. The verse obviously refers to Eretz Yisroel, which is the land desired many kings. The king of Babylonia had a palace in Yericho, and when he visited here he would wear them. 27 This explains how a Babylonian garment was found in Yericho.

Verse 22

And they ran to [his] tent. They wanted to get there before the tribe of Yehudah had a chance to remove the articles and deny the accuracy of the lots.

Verse 23

And they spread them out. The Targum renders וַיִּצְקֻם as וְאַתִּיכוּנוּן [which implies, and they melted them] Our Sages said, 'He [Yehoshua] came and cast them before the Omnipresent. He said before him, "Master of the universe, for these, shall the bulk of Sanhedrin fall?'" 28 Because of these insignificant items, will You punish them.

Verse 24

His sons etc., and all of Yisroel. 29 Why was it necessary to bring all of Yisroel? Rashi therefore explains—to witness his downfall. To witness his downfall, and to be forewarned against doing as he did.
His ox(en) and his mule(s) to destroy them, as it was said, 'And he who is convicted by [his guilt in taking of] the sacred things, shall be burned with fire, he and all that he possesses.' 30 See Verse 15 above, and Rashi's commentary there.

Verse 25

And [they] stoned him. 31 Why this particular death? Rashi answers. he desecrated the Shabbos. He had desecrated the Shabbos.
And they burned them. This refers to the tent, and all other movable objects.
And they stoned them. This refers to the ox(en) and other animals.

Chapter 8

Verse 1

Verse 2

Take for yourselves as booty. You shall no longer consecrate the spoils.

Verse 3

Verse 4

Verse 5

Verse 6

Until we have drawn them. הַתִּיקָנוּ is an expression of תִּיק, a pocket, i.e., until we have drawn them from the pocket of the city. 1 The city provided them with protection, as a pocket protects its contents. Defaurer in old french. We may also explain it as an expression of נְתִיקָה, drawing out similar to 'Draw them out like sheep to the slaughter.' 2 Yirmiahu 12:3.

Verse 7

And drive out. 3 This is translated according to the Targum who renders the word הוֹרַשְׁתֶּם as תְּתַרְכוּן which means to drive out.

Verse 8

Verse 9

To the west of Ai. Ai was east of Beis-eil and Beis-eil was west of Ai.

And Yehoshua rested—in the midst of the people. To be ready early in the morning.

Verse 10

And he went up. He fulfilled that which God had said to him, "If he goes at their head, they will cross, and if not, they will not cross."

Verse 11

Verse 12

He took about five thousand men. One ambush contingent following the other each approaching nearer to the city than its fellow. 4 The question is, what was the purpose of this second ambush party? Some suggest that these five thousand men were not to enter the city. Their task was to attack the army of Ai from behind, as they were pursuing the main army of Bnei Yisroel. When Yehoshua and his army would turn and attack, the army of Ai would be caught between them.

Verse 13

The people positioned. This positioning expresses readiness to wage war near the [city] wall. This is similar to what is said regarding Ben-Hadad, in I Melachim 20:12, (who said to his servants:) "Position yourselves against the city and they positioned themselves."
And their ambush party their ambushers this word עֲקֻבוֹ is similar to וַיִּעְקְבֻנִי. 5 Bereishis 27:36. Eisov said regarding Yaakov, וַיִּעְקְבֻנִי זֶה פַּעֲמַיִם "He has deceived me twice." An ambush implies cunning and trickery.
That night, Yehoshua walked through the valley Our Sages have said that he lodged in the depth of the law. 6 Our Sages interpreted the word עֵמֶק as an expression of depth, and they say he spent the night studying Torah. After all the preparations were made and orders given, Yehoshua had time to return to the study of Torah, which is the real protection in time of crisis. He remembered the rebuke of the angel on the night before the fall of Yericho.

Verse 14

At the appointed time. At the time of day they had astrologically predicted previously, saying "at that time we will go out," for they were sorcerers and diviners.

Verse 15

Pretended to be stricken. This is an expression of נֶגַע, plague, or beating. They gave the appearance of being beaten before them.

Verse 16

Verse 17

Verse 18

Stretch out the spear. This was the signal to the ambush party. 7 This signal was for the second, smaller ambush party of 5000 men. The 30,000 men were too far away to see Yehoshua give the signal to attack. The second troop was in a closer position and would be able to see his signal. They were to leave the ambush when they saw the spear stretched out toward the city. כִּידוֹן is espida, a sword.

Verse 19

Verse 20

יָדָם hands, here refers to strength.
The people who fled to the desert. The Bnei Yisroel who had fled to the desert, as stated above (v.15) turned back to battle the pursuers.

Verse 21

Verse 22

And the others came out of the city. The “others” refers to the ambush party that had set fire to the city.

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Then [Yehoshua] built. This parasha is not in chronoligical order, [for Yehoshua built the altar] on the day they crossed the Jordan river. 8 Since the following verse states that he built the altar as Moshe had

commanded them, we must conclude that this verse describes events that occured before the conquest of Yericho.

Verse 31

Verse 32

And there he wrote on the stones. 9 There are different opinions as to what Yehoshua wrote on the stones. Some say that he wrote only Seifer Devorim which is itself the repetition of the Torah, as Moshe taught the Bnei Yisroel in the last year of the forty years in the wilderness—Seifer Devorim is referred to as מִשְׁנֶה תּוֹרָה, which means the repetition or copy of the Torah, which are the exact words used in this verse. Others say that he only wrote the Ten Commandments as they are recorded in Seifer Devorim (5:6-18). Most commentators maintain that Yehoshua wrote the entire Torah from beginning to end, and that it was a literal copy of the Torah. There are the same stones mentioned above.(4:20) After the altar was built, they scraped off the whitewash 10 There are different opinions concerning how it was written. According to Rabbi Yehudah it written directly on the stones, and later whitewashed as the verse states, "you are to write on them—and coat them with whitewash." (Devorim 27:3,4.) Rabbi Shimon said that if they were whitewashed on top of the writing no one would be able to read it, which would defeat the purpose of the commandment. According to him the whitewash was put on first, to make the stones easier to write on and easier to read. (See Maseches Sotah 35). and brought them to Gilgal. 11 See Devorim 27:2 and Rashi's comments there.

Verse 33

To bless the people of Yisroel first. To pronounce the blessings before the curses, 12 When all the tribes were assembled (as described in Devorim 27:12,13,) the Levi'im began to recite the blessings and the curses. Although the Torah mentions only the curses, each curse was actually preceded by a corresponding blessing. (See Rashi to Devorim 27:12). "Blessed is the man who will not make a statue or a molten image."

Chapter 9

Verse 1

Verse 2

Verse 3

Verse 4

And they too 1 Our verse indicates that others had also practiced deception but does not tell us who it was. Rashi proceeds to tell us who

else had deceived them. proceded with deception just as the sons of Yaakov dealt with trickery with Chamor, the father of Shechem, who was a Chivite. 2 The Givonim were a branch of Chivites, who were related Shechem who had raped Dinah the daughter of Yaakov. They remembered how their relatives were tricked by the sons of Yaakov and were subsequently killed by the two son of Yaakov. Thus the Gevonim felt justified in perpetrating their deception. (See Bereishis 34:1-26). The people of Givon were descendents of the Chivites, as it is said in this context. They presented themselves as envoys. They made themselves look like messengers. The word וַיִּצְטַיָּרוּ messenger, is from, צִיר" "וְצִיר בַּגּוֹיִם שָׁלֻחַ" (Ovadiah 1:1) [and a messenger was sent among the nations.] Every word whose root begins with a "צ" (צַדִּי), when used as a reflexive either in the form of מִתְפַּעֵל or נִתְפַּעֵל, is constructed with a "ט" (טֵית) in the middle and separates the root letters of the word, 3 Rashi thus explains why the letter "ט" was inserted in the word וַיִּצְטַיָּרוּ. like נִצְטַדָּק מַה, (how can we justify ourselves). 4 See Bereishis 44:16. the root of נִצְטַדָּק is צֶדֶק (justice) which he says as נִצְטַדָּק. Similarly, וּמִטַּל שְׁמַיָּא יִצְטַבַּע גְּשְׁמֵה [His body was wet from the dew of Heaven) 5 Daniel 6:21. The root of יִצְטַבַּע is צֶבַע.
Worn-out sacks. To give the appearance that they were coming from a distant land.
And tied together. מְצֻרָּרִים is another expression of מְבוּקָּעִים (split), which is an Aramaic expression, "The cleft of the wheat." 6 See Pesachim 40A. Rabbi Yoseph said: A man must not scald two grains of wheat together, lest one becomes wedged in the cleft of the other, so that the water does not cover it on all sides and it will cause fermentation. "Which makes the wine-skin burst." 7 See Avodah Zara 30A. There is a type of wine which is considered "strong wine," and it is known to make the wine-skin burst. According to most commentaries however, the word מְצֻרָּרִים is translated tied up.

Verse 5

Moldy. "Arson" in old French is an expression of מוּקֶד, fire or heat. 8 Rashi explains that נִקֻּדִּים indicates that the bread was not merely dry but burned as toast which would preserve it over a long period. He therefore would reject the translation of נִקֻּדִּים as moldy. Targum Yonasan also translates נִקֻּדִּים as כְּסִנִּין.

Verse 6

Verse 7

Maybe you really live in our midst. Perhaps you are of those who dwell in the land. 9 The Torah explicitly states that the inhabitants of the land of Canaan were to be totally destroyed. It was forbidden to make any sort of treaty with them, as it is said "Do not make a treaty with them or with their gods." (Shemos 23:32). The men of Givon therefore attempted to portray themselves as people who were not of Canaan and therefore not included in the destruction that was to befall all those who were inhabitants of the land. The verse states וַיֹּאמְרוּ אִישׁ, and they said, but it is read וַיֹּאמֶר אִישׁ "the man of Yisroel said." They all spoke together as a single person who had doubts about the truth of their presentation.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

We prepared. The word הִצְטַיְּדוּ is from צֵדָה provision. When we took [the bread] as provisions for our journey.

Verse 13

Verse 14

And the men took of their provisions. They accepted their words. They trapped them with their mouths, 10 The men of Yisroel were taken in by their trick. as it is said, “But if he did not set an ambush.” 11 Shemos 21:13.

Chapter 10

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Then [Yehoshua] spoke. He said a song [of praise to God] 1 According to Rashi, Yehoshua sang a song of praise, and the word יְדַבֵּר which is usually translated as spoke, in this context is an expression of שֶׁיִּדֹּם. in place of the sun, for he had said "Let the sun stop." [meaning] that he silenced it from reciting its song. 2 According to Rambam and other commentaries, the sun, the moon and other heavenly spheres are living beings and possess intelligence. They hear and speak, and thus they interpret these verses literally: "The heavens recount the glory of the Almighty." (Tehillim 19:2), and Praise Him, sun and moon, praise Him, all the stars of light. (Tehillim 148:3). They actually verbalize the praises of God in the same manner as do human beings and angels. During the time it was silent it stood still without moving [on its Orbit,] for during every moment of its orbital movement it recites a song of praise. 3 Every moment of its orbit is a source of praise to God who created it in such a miraculous manner. The plain meaning of the verse is that the word דּוֹם is an expression of waiting as stated, "If they say to us wait," 4 I Shmuel 14:9. and similarly, "Wait for Adonoy," 5 Tehillim 37:7.
And the moon in the valley of Ayalon. At that moment the moon stood opposite the valley of Ayalon which is a distance from Givon, for Givon is within the border of Binyomin 6 Binyomin's portion was in the south. and Ayalon is within the border of Don. 7 Don's portion was in the north.

Verse 13

Is it not written [in the Seifer Ha Yoshor.] This subject is recorded in the Torah, 8 What is the Seifer Ha Yoshor that is mentioned in this verse? We do not have any book that is called by that name. Rashi identifies the Seifer Ha Yoshor with Seifer Bereishis. It is so called because Yoshor means upright, and this refers to our righteous forefathers, Avrohom, Yitchok and Yaakov. for Yaakov had said to Yosef, regarding the descendents of Ephraim "The fame of his descendants will fill the nations." 9 Bereishis 48:19. When did this occur? On the day the sun stood still for Yehoshua, the entire world was filled with the fame of Yehoshua. 10 Yehoshua was a descendant of the tribe of Ephraim. The sun stood still half-way in the sky 11 It stood still half-way through its orbit in the sky. and did not hasten to set for a complete day.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Roll. Roll large stones to the mouth of the cave. 12 Rashi explains that the word גָּלוּ has the same meaning as גַּלְגְּלוּ which means roll.

Verse 19

Verse 20

Verse 21

Not one person sharpened. This is an abbreviated verse. 13 Since the verse does not identify the subject, it is considered an abreviated verse. No sharp [tongued] person, sharpened his tongue against a single person of Bnei Yisroel.
חָרַץ indicates the speech of the tongue. Similarly, "A dog will not sharpen its tongue." 14 Shemos 11:7 [see Rashi there]. Similarly "Then you will utter a sharp word." 15 II Shmuel 5:24. You will call, you will cry out a battle shout.

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

The river valleys. The place where the water of the hills rush down.

Verse 41

From Kadush-barnea to Gaza. This refers to the south side of Eretz Yisroel going from east to west, but he did not conquer the entire boundary, leaving unconquered the area from Gaza to the [Mediterranean] Sea. This is what is stated below, “This is the land that remained [unconquered], the Gazites and the Ashdodites” 16 Chapter 13:2,3

Chapter 11

Verse 1

Verse 2

South of Kinros. — South of Ginosar. 1 Genosar is an area near Tiberias, around Lake Kinneres.
The region of Dor. —The districts of Dor. Contree in French.
מִיָּם—on the west.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

2 מִשְׂרְפוֹת מַיִם From the word שְׂרֵפָה, fire or burning. Thus the Targum proceeds to explain: the burning of water, מַיִם. Targum Yonasan translates, sea-ditches. They dug ditches and the sea water would flow into them, and the water would be burned [evaporate] from the heat of the sun and would turn into salt.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Remained with their walls intact. Their walls were not destroyed like Yericho, whose walls fell, and similarly Ai, as it is said, "[And Yehoshua burned Ai] and made it into a mound forever, a ruin." 3 See Chapter 8:28 above.
The only exception was Chatzor. He burned it because of a traditional command. Moshe so commanded and transmitted it to him. This is found in Bereishis Rabba on the Sidrah of "And Yaakov sent." 4 This command to destroy Chatzor is not written in the Torah. Moshe received this command orally on Mount Sinai and transmitted it to Yehoshua, who fulfilled it.

Verse 14

Verse 15

Verse 16

Verse 17

The bare, divided mountain. A smooth mountain. 5 It was so called because there were no trees on it. It was divided between Yaakov and Eisov. The part belonging to Yaakov was bare and smooth as Yaakov himself. See Bereishis 27:11. This was a bare (smooth) mountain to Baal-gad, which was on the eastern border. During his lifetime, Yehoshua, was unable to conquer the entire eastern border to the north.
Baal-gad —the plain of gad.

Verse 18

For many days did Yehoshua. This verse was said to criticize Yehoshua, who intended to delay the conquest of the land, in order to lengthen his days, for it is said, "And you will apportion it to them." 6 It took seven years for Yehoshua to conquer the whole land. Our Sages say that he could have conquered the land more quickly. It did not have to take seven years. Yehoshua was reluctant to complete the conquest of the land and divide it between the tribes. He was afraid that once he completed it, he would die. He knew his mission in life was to bring Bnei Yisroel into Eretz Yisroel and settle them there. Once his mission was completed, his life would have no further purpose. See Devorim 31:7 Because he was reluctant to complete the conquest, God punished him, and as soon as the apportioning of the land was completed he died. He was then one hundred and ten years old. Were it not for this, he would have lived ten more years, till one hundred and twenty as did his master, Moshe. From Midrash Tanchumah.

Chapter 12

Verse 1

That the Bnei Yisroel struck. In the days [lifetime] of Moshe.

Verse 2

To the Yabok river, which was the border of the land of the Bnei Amon, the end of the territory of the land of Bnei Amon. From there [the Yabok River] and further the Bnei Amon had dominion.

Verse 3

Verse 4

Verse 5

Half of the Gilod, the boundry of Sichon. That was the border of Sichon’s domain, as we said above, 1 See Verse 2. that half of Gilod was his, and this second half was Og’s.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

The Dor region. The provinces of Dor.

Chapter 13

Verse 1

A great deal of the land remains— Of the land I promised to Avrohom, much remains to be possessed [as an inheritance], for it has not been conquered. 1 And since you are old, you will not be able to do so in your lifetime.

Verse 2

Borders. Marche in old French.

Verse 3

From Shichor. This is the Nile River, which is also referred to as the Egyptian brook. It is close to the southwestern border of Eretz Yisroel, as it is said in Parshas, “These are the journeys.” 2 Bamidbar 34:5. From here we learn that in Yehoshua’s lifetime, he did not conquer the entire southern border except from the wilderness of Tzin, which is synonymous with the bare, divided mountain 3 See above 11:17. that goes up to Seir; to the Nile. This is the boundry of Gaza mentioned above, “From Kodeish-Barneia to Gaza. 4 See above 10:41.
To the border of Ekron, to the north. The Ekronites lived near the Sea, and they spread out northward further than the others.
Which is considered the territory of Canaan. It is of the land of Canaan that I gave to Avrohom [as an inheritance].

The territory of the five Philistine rulers. This is the territory from the end of the border to the Great [Mediterranean] Sea, westward.
The Azites, the Ashdodites, the Ashkelonites. There are six rulers counted in the verse and he previously called them five [rulers]. Said Rav Yochanan, "Five of them were prominent. There were five prominent rulers [that were counted], for the Avites were not counted among the prominent rulers. 5 Maseches Chulin 60b. It can be explained in an other way: The five Philistine rulers were: the Azites, the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites. These are the five [rulers mentioned]. The land of the Avites remained unconquered for they were not of the Philistine people.

Verse 4

From the south, all the land of Canaanites. The preceding verse described the southern border going from east to west, and this verse describes the width of that area that remained to be conquered; describing how much there was from south to north.
From the south, all the land of the Canaanites. From the south which is Gaza belonging to the Sidonites, to Apheik, to the Emorites.

Verse 5

The land of the Givlites and the entire Lebanon eastward foward the rising sun. And on the eastern border, the northern end remained unconquered, [including] the entire Lebanon, from Baal-gad, to the end of the border; and in the width from east to west to Levo-Chamos. This is the entire northern border, for Levo-Chamos is at the northwestern corner, as stated in Parshas "These are the journeys." 6 Bamidbar 34:7,8.

Verse 6

I will evict them— after your death.
Cast lots to divide it as an inheritance to Bnei Yisroel— and later they will conquer, each tribe [will conquer] that area which fell in its lot.

Verse 7

Verse 8

With him, the tribes of Reuvein and Gad. With the first half of the tribe of Menashe, the tribes of Reuvein and Gad took their inheritance.

Verse 9

From Aroreir, which is on the bank etc. He procedes to describe the entire land on the other side of the Jordan. Then he explains the boundry of each tribe; [as stated], "And Moshe gave" 7 Below V. 15. —i.e., he gave to each tribe [their territory].

Verse 10

Verse 11

Verse 12

From the remnant of the giants— who were slain by Kedorlaomeir and the kings who were aligned with him, as it is said, “And they struck the Rephaim in Ashteros Karnayim.” 8 Bereishis 14:5.

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

On the Mountain of the valley. The mountain of the plain.

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

And half the land of the Bnei Amon. Half the land they conquered from the Bnei Amon and from Sichon.

Verse 26

Verse 27

The Jordan and its border. The Jordan and its boundary, [including] the cities which are on its bank.

Verse 28

The cities and their villages. Referring to cities surrounded by walls. And their villages. The open cities without walls.

Chapter 14

Verse 1

That were apportioned to them. They caused them to inherit [their portions].

Verse 2

Verse 3

Verse 4

The descendants of Yoseif were two tribes. In place of the tribe of Levi. 1 Moshe and Yehoshua were commanded that the Levi'im were not to be given a portion of the land. The land was to be divided only among the other eleven tribes. The children of Menashe and Ephraim were counted as two tribes so that the land would be divided by twelve tribes. This came about through the will of Yaakov, who told Yoseif that his two sons, Ephraim and Menashe, would be considered as his own two son, Reuven and Shimon. (See Bereishis 48:7) This is mentioned here to explain how Yehoshua was to divide the land among nine and half tribes, when without Levi, there would be only eight and a half. We are told therefore that Menashe and Ephraim were counted as two tribes, thus this would compensate for the omission of Levi.

Verse 5

Verse 6

Verse 7

As was in my heart. But not as it was in my mouth, for the spies were united in their scheme and Caleiv was afraid to tell them that he would not say as they would. 2 It is difficult to resist group pressure. As long as he was with the other spies, he hid his true feelings, because he wanted them to think that he agreed with them. Otherwise, he was afraid

that they would harm him. But when he returned [to Moshe] he contradicted them. 3 By the time Caleiv returned to Moshe, he said with all his heart, “The land through which we passed to scout it, that land is very, very good. If Adonoy desires us, He will bring us into the land and give it to us.” (Bamidbar 13:7,8). This is what is stated there, “Because he possesed in him a different spirit,” 4 Bamidbar 14:24. for what he said to them by mouth was not what was in his heart.

Verse 8

Verse 9

Verse 10

It is now forty five years. From this we learn that it took seven years to conquer the land, for it was in the second year 5 After they went out of Egypt. that Moshe sent the spies. 6 To spy out the land. After that, there remained thirty eight years during which they traveled through the wilderness, and seven years to conquer the land, which add up to forty five years.

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

The greatest man among the giants. The father of Achimon, Sheishai, and Talmai was Arba. 7 Chevron was the home of these four famous giants, the three brothers and their father. Another explanation: [It was called Kiryas-arba, the city of four] 8 There are other interpretations regarding what the “four” refers to. Some say it refers to the burial place of four great men and their wives: Odom and Chava, Avrohom and Soroh, Yitzchok and Rivkoh, and Yaakov and Leah. because of the father and the three sons, for they are referred to as the offspring of the “Anak,” [the giant]. 9 See Bamidbar 13:22.
And the land had respite from war. This refers back to the previous subject. 10 See above 11:23. The conclusion of the verse does not seem connected to the subject matter of Caleiv’s receiving Chevron as his inheritance. Rashi, therefore comments that indeed, it refers to the earlier topic discussed in the previous chapter. After the seven years of conquest, the Emorites were humbled and they no longer gathered for war against them. Therefore they began to be occupied in the division of the land [among the tribes] the Midrash Aggadah comments that the greatest

man among giants refers to our father, Avrohom. Because of him, the land [of the Canaanite people,] had respite from war during the forty years [that Bnei Yisroel] lingered in the wilderness. They were so rewarded because they honored the Patriarch in Kiryas-arba, when they said to him, "You are a prince of God in our midst." 11 Bereishis 23:6.

Chapter 15

Verse 1

To the border of Edom. Close to the boundary of Edom.
Southward. Referring to the southern boundary of Eretz Yisroel. 1 The wilderness of Tzin borders the territory of Yehudah on the south.
The extreme southern end. Referring to the very end of the boundary.

Verse 2

And their southern border was. Referring to the southern border of Yehudah.
From the end of the Salt (Dead) Sea. Referring to the southeastern corner of Eretz Yisroel as stated in Parshas 2 אֵלָה מַטְעֵי See Bamidbar 34:12.
From the bay —of the sea.

Verse 3

And it extended southward to Maalei-Akrabim. The words: וְיָצָא, and it extended, וְנָסַב, and it encircled, and וְתָאַר, and it encompassed, are used only in the place where the boundary line bulges outward, or is indented inward, and does not follow a straight line, and here it bulges outward and reaches to the south of Maalei-Akrabim, in the south of Maalei Akrabim. Thus Maalei-Akrabim is within the line, and [the line] passed it and continued westward,
To Tzin. (צָנָה) is the same as לְצִין, to Tzin. Every word that requires a lamed as, a prefix will have a hei as a suffix.
And went up. Whatever rises eastward towards Yerushalayim goes up higher; and from Yerushalayim and further it descends. From this we learn that Yerushalayim is higher than any place in Eretz Yisroel. Yerushalayim is actually not mentioned in the boundary since it was in the northern boundary of Yehudah 3 These verses discuss the southern boundary. as is stated later in this chapter. 4 See below verse 8.
And went up from the south to Kodeish-barneia. The line went from the south of Kodeish-barneiah; thus, Kodeish is within the [boundary] line.
And it passed Chetzron. He continues counting (the cities) westward until "and its boundary extended to the sea." 5 See next verse.

Verse 4

Extended. The end of the border was at the Great Sea, 6 The Mediterranean Sea. which is the western border of all of Eretz Yisroel. Thus the boundary of Yehudah occupies the entire length of Eretz Yisroel from east to west and is located in the south of Eretz Yisroel.

Verse 5

The eastern boundary. Referring to the boundary line that stretches along the eastern border of Yehudah.
The Salt (Dead) Sea. It is located at the south eastern corner of the land, as stated in Parshas 7 אֵלָה מַטְעֵי Bamidbar 34:12.

To the end of the Jordan. The width of the boundary of Yehudah is only that which is opposite the Dead Sea to the place where the Jordan empties into the Dead Sea, for the Jordan itself is also on the eastern border of the land of Canaan, as stated in Parshas 8 אֵלֶּה מַסְעֵי Ibid. regarding the eastern border. The boundary descended to the Jordan and it extended to the Dead Sea, which is at the corner.
And the boundary of the north side. The border line stretching along the northern border from east to west goes from the bay of the Dead Sea, from the place where the Jordan empties into it, as we have said that the width of the eastern boundary ends there; and it goes up westward to Beis Chogloh, and then the boundary line passes to the north of Beis HaArovoh which is the south of Eretz Yisroel. Beis HaArovo therefore is included in the boundary of Yehudah within the boundary line.

Verse 6

The boundary went up to Even bohan. As the border line goes toward Yerushalayim, it becomes elevated 9 See Rashi to Verse 3. There is a difference of opinion regarding the name of the the place. According to Radak, the city was called Even, and the ruler of the city was a man by the name of Bohan, son of Reuvein. According to Metzudos Tzion, the city itself was called Even Bohan, and its ruler was a man called ben Reuvein.

Verse 7

The boundary went up to Devir from the Valley of Ochor. The Valley of Ochor was between Even Bohan and Devir.
And it turned northward to Gilgol. When it reached Gilgol, the boundary widens, and the borderline extends northward to Gilgol which is opposite Maalei-adumim, whose elevation [Maalei] is south of the Valley. The valley therefore is outside the borderline and is not within the boundary of Yehudah.
South of the Valley. It was a steep incline without water. 10 נַחַל is usually translated as a river, but since as Rashi comments, there was no water, he translates it as a valley.
To Ein-rogel A spring where laundry was washed, which is translated by Targum Yonason, עֵין קָצָרָה. In Scripture a launderer is called רֹגֵל because he treads woolen clothes with his feet, (רֶגֶל). folos in old French.

Verse 8

The boundary went up to the valley of Ben-hinom. It continued going up somewhat until it reached Ein-itim and from there on it descends. This is what our Rabbis, of blessed memory, said in the chapter of שְׁחִיטַת קָדָשִׁים: 11 See Maseches Zevachem 54b. They considered building [the Beis Ha Mikdosh] in Ein-itim which is a bit higher than Yerushalayim. 12 Since the verse states, "וּבֵין כְּתֵפָיו שָׁכַן, and He resides between his shoulders," (Devorim 33:12), they remarked, "Let us descend a little, because the shoulders are below the head." The verse states that the Almighty will reside between the shoulders of the boundary of Binyomin, i.e., that the Beis Ha Mikdosh which is the resting place of the Shechina, will be built in the area of the Tribe of Binyomin. King David thought it should be built at Ein-itim which is twenty-three amohs higher than Yerushalayim, but they said, "There is nothing more pleasing about the ox than his shoulders.
To the southern side of the Yevusi. Yerushalayim is outside the boundary line, and is not in the boundary of Yehudah, but within the boundary of Binyomin which is to the north of Yehudah.

Verse 9

And it encompassed. This is an expression of circling, similar to, "and with a compass, he circles it." 13 Yeshayahu 44:13. Targum Yonasan translates them all, and he encircled.
And extended to the cities of Mount Efron. The boundary line extended northward, and the boundary widens to encompass the cities of Mount Efron.
And the boundary circled to Baaloh. This is not in a westerly direction, but its projection was to the north.

Verse 10

The boundary turned from Baaloh westward. Now he reverts to his previous description [of the cities] from the east to the west.
To the side of Mount Yearim to the north. The borderline was to the north of Mount Yearim. Thus Mount Yearim was within the boundary of Yehudah, within the borderline.

Verse 11

The boundary went out — Referring to the end of the boundary.
Toward the sea. Referring to the Great Sea [the Mediteranean] which is the western boundary [of Eretz Yisroel].

Verse 12

Verse 13

According to the word of Adonoy to Yehoshua. As the Holy one, blessed is He, said to Yehoshua. 14 See above 14:9,10. Even though the city of Chevron had been promised to Caleiv (see Rashi to Bamidbor 14:24), it was not clear within the territory of which tribe it would be located. It was Divinely ordained that Chevron would fall within the territory of the tribe of Yehudah, so that Caleiv would not be separated from his fellow tribesmen.

Verse 14

And Caleiv drove out from there. This happened after the death of Yehoshua, for during the days of Yehoshua Chevron had not yet been captured, as it is said in the book of Shoftim. 15 See Shoftim 1:20. It was recorded here only because of its relationship to the division of the land [among the tribes.]

Verse 15

Kiryas Seifer. Our Rabbis said, "These are the laws that were forgotten during the days of mourning for Moshe, which Osniel, son of Kenaz, rediscovered through his brilliant dialectic scholarship. 16 The Hebrew name for Devir was Kiryas Seifer, which means the city of the Book. The Talmud, Maseches, Temurah 16A, relates the following: Rav Yehudah said in the name of Rav, "When Moshe was about to leave this world, he said to Yehoshua, 'Do you have any questions regarding the laws of the Torah? Ask me about them and I will teach them to you now.' Yehoshua replied, 'Rebbe! Did I leave your presence even for an hour? Did I ever travel to another place? Did you yourself not write about me in the Torah, "But his servant Yehoshua, son of Nun, a young man never departed from the Tabernacle.'" (Shemos 33:11) Thus Yehoshua implied that since he served

Moshe faithfully for forty years and had studied Torah diligently, there was nothing that he did not know. This was considered a sin for Yehoshua and as a result, he immediately forgot three hundred laws, and seven hundred additional laws became unclear to him. During the month of mourning for Moshe, the Bnei Yisroel forgot many more laws. A total of three thousand laws were forgotten during this period. Rav Avahu said, "Nevertheless they were brought back by Osniel, son of Kenaz through his dialectic scholarship, as it is said, "And Osniel, son of Kenaz, conquered it (Kiryas Seifer)." After Caleiv conquered Chevron he approached the scholars in the Beis Midrash who were called יוֹשְׁבֵי דְּבִיר, those who sit in Devir, because they sat all day studying דִּבְרֵי תוֹרָה, the words of Torah, and challenged them to rediscover the forgotten laws. He announced that the one who would overcome, וּכְבָשָׁהּ (conquer) these problems would be worthy to become his son-in-law.

Verse 16

Verse 17

He [Osniel] was the brother of Caleiv. He was his brother from his mother. 17 After Caleiv's father, Yefuneh, died, his mother married Kenaz and she gave birth to Osniel.

Verse 18

She leaned [off the donkey]. According to Targum, וְאִתְרְכִינַת, she leaned. She bent herself to fall at his feet. 18 According to the Talmud, Maseches Temurah, 16A, Achsoh, rode to her wedding on a donkey to hint to her father that just as a donkey begins to bray when there is no food in his stall, so a woman complains when there is no food in the house. When she saw that her father did not take the hint, she fell off the donkey at his feet. Caleiv then realized that something was wrong.

Verse 19

Give me a blessing. Give me sustenance. 19 In asking her father for a blessing, she asked for a portion of land from which she and her husband could support themselves.
Dry land. חֲרָבָה —dry, 20 The verse states אֶרֶץ הַנֶּגֶב, which would usually be translated as a southern land. Rashi therefore explains why it can be translated also as a dry land. which is similar to "The surface of the ground had dried," 21 See Bereishis 8:13. and there Onkelos translates יְבֵישׁ as נְגִיבוּ. 22 Thus the word נֶגֶב also implies חֲרָבָה which means dry. The southern portion of Eretz Yisroel is referred to as the נֶגֶב, because it is the driest part of the land. In French it is rendered sec. [Achsoh said to Caleiv, "You gave me dry land"] I.e., a house that is "dry" of all good, a man who desires only Torah. 23 Achsoh actually complimented her husband, Osniel, who was totally dedicated to God and Torah, and had no desire to enjoy the pleasures of this world. See Maseches Temurah, 16A.
You have given me. The word נְתַתָּנִי is the same as נָתַתָּ לִי, as in: (the preposition לִי is missing and seems to be like a direct object. Rashi will offer similar examples of this structure.) They could not speak speak to him peacefully. 24 See Bereishis 37:4. There too the word דַּבְּרוּ is the same as דִּבֵּר אֵלָיו, speak to him. 'My children have gone away from me.' 25 See Yismiyahu 10:20. There too the word יְצָאֻנִי is the same as יָצְאוּ מִמֶּנִּי. 'He cooked for them.' 26 See I Melachim 19:21. There too the word בִּשֵּׁל is the same as בִּשְּׁלָם לָהֶם.

נְבָלֹת—springs.

Verse 20

Verse 21

The most remote cities of the tribe of the descendants of Yehudah. Referring to the border of the tribe of Yehudah. This is what our Sages stated, "Yehoshua only counted the towns that were on the borders. 27 Obviously there were many more cities within the borders. These cities are mentioned to show the courage and bravery of the tribe of Yehudah. They were not afraid to live near the border of Edom, even though there was always the danger that the Edomites would attack them.

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Altogether there were twenty nine cities. If you count them however you will find that there were thirty eight. The extra nine cities were taken

by the tribe of Shimon, from the portion of the descendants of Yehudah, and they are mentioned in the inheritance of Shimon: 28 See chapter 19. Beer-sheva, Molodoh, Chatzar-shual, Etzem, Eltodad, Chormoh, Tziklag Ayin and Rimon. These are the extra nine cities counted here.

Verse 33

Verse 34

Verse 35

Verse 36

Fourteen cities. If you count them however you will find fifteen. I say [therefore] that Tapuach and Einom are one, and this its explanation: Tapuach and its spring (עֵינוֹ). This is Ein-Tapuach that is mentioned in the inheritance of Menashe 'To the inhabitants of Ein-Tapuach.' 29 See chapter 17:7.

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

The Great Sea was the border. The islands in the sea. 30 Rashi teaches that the islands near the coast line were also part of the inheritance of Yehudah. Isles in old French.

Verse 48

Verse 49

Verse 50

Verse 51

Verse 52

Verse 53

Verse 54

Verse 55

Verse 56

Verse 57

Verse 58

Verse 59

Verse 60

Verse 61

Verse 62

Verse 63

The descendants of Yehudah were unable to expel them. We learned in Sifri: “Rabbi Yehoshua be Korcho says, ‘They were really able [to expel them] but they were not permitted to do so because of the oath that Avrohom had sworn to Avimelech. 31 See Bereishis 21:23. These Yevusim were descendants of Avimelech, whom Avrohom had sworn not to harm. Avimelech witnessed all the miracles that God performed on Avrohom’s behalf, and he asked him to swear that he would not harm him or his descendants for three generations and Avrohom agreed. These Yevusim Were not part of the Yevusi nation, 32 Why then were they called Yevusim? Rashi goes on to explain that they were actually of the Philishtim and thus protected by Avrohom’s oath. but the Tower of David which was in Yerushalayim was named Yevus, and those who lived in that vicinity were of the Philishtim. Thus when the descendants of Yehudah conquered Yerushalayim, they did not expel the inhabitants of that vicinity.

Chapter 16

Verse 1

The lot for the descendants of Yoseif came out at the northern border which marked the end of Yehoshua’s conquest. There, the lot fell for them, as stated below, “And the house of Yoseif will remain in their boundary on the north.” 1 See chapter 18:5. Much of the land [of Eretz Yisroel] lay between [the border of] the descendants of Yehudah, [and the border of] the descendants of Yoseif. The other tribes took their inheritance from this area, as we find below regarding the tribe of Binyomin, “And the boundary of their lot was between the descendants of Yehudah [to the south] and the descendants of Yoseif [to the north.]
From the Jordan at Yericho to the waters of Yericho to the east. This is where the eastern border begins.
To the desert that goes up from Yericho. The boundary goes up from Yericho to the desert and comes westward to Beis-eil.

Verse 2

Verse 3

Verse 4

Verse 5

On the east was Atros-addor. The eastern boundary starts from Atros-Addor and from there the border widens to Beis-choron. This is its width.

Verse 6

The boundary then went out westward. Its length was westward to Michmesos; the boundary line continued north of Michmesos.
The boundary turned. The width of the border spread northward, and the border-line bulged outward to the east of Taanis-Shiloh. 2 See chapter 18:11. Even though in verse 4, Menashe is mentioned before Ephraim, the portion of Ephraim is described first in verse 5. Verse 4 mentions them in the order of their birth and Menashe was the oldest, but when Yaakov blessed them, he placed Ephraim first, because he knew that Ephraim would be the greater of the two. Therefore when the lots were drawn, the lot of Ephraim came out first.
And passed by it. The boundary passed by Taanis-shiloh, 3 This refers to Shiloh, where the Mishkan was to be built. This new Mishkan was built with walls of stone and was more permanent than the Mishkan that Moshe built with wooden walls. This Mishkan remained standing in Shiloh for 369 years. In many ways it was similar to the Beis HaMikdash that was built in Yerushalayim. Many of the korbonas were permitted to be sacrificed and eaten in Shiloh, such as: Shelamin, (peace-offerings) Todah, (thanksgiving-offerings) the korban Pesach, (the paschal lamb) and the first-born offerings. Various tithes (maasir) could also be brought to the Mishkan at Shiloh. After the Mishkan at Shiloh was destroyed, the people mourned as they would at the destruction of the Beis Hamikdosh in Yerushalayim. Whenever they passed by its ruins they wood weep and mourn. It was therefore known as Taanis-Shiloh, which implies the mourning of Shiloh. and the boundary line passed east of Yonoach. This was all included in the bulge of the width, which terminated at the Jordan, and there was a city named Tapuach. From there the boundary line turned to the measure of the length of the westward boundary to the brook of Konnoh

Verse 7

Verse 8

Verse 9

The separated cities. These too were included in the inheritance of Ephraim. They had cities that were separated from their portion and were incorporated within the boundary of the inheritance of Menashe. 4 These cities actually belonged to Ephraim but were located within the boundaries of Menashe, and were not connected to the portion of Ephraim.

Chapter 17

Verse 1

To Mochir, the firstborn of Menashe. Since he was the firstborn, he was the first to take a portion in the days of Moshe, on the other side of the Jordan, and thus Gilod and Boshon were his portion.

Verse 2

Verse 3

Verse 4

Verse 5

Ten portions of land fell to Menashe. Six portions went to the family divisions mentioned above, and four went to the daughters of Tselophchod, not because each of them was considered an individual family division but rather because they took these four portions: the portion of their father who was one of those who went out of Egypt; since according to the number of those who went out of Egypt was the land divided; the portion their father shared with his brothers in the property of their father, Cheifer, since he too was one of those who went out of Egypt; and since their father, Tselophchod, was the firstborn, he received two portions [of Cheifer's property]; and an additional portion from their father's brother who died in the wilderness, without children and they received the inheritance of his share. This was stated by our Sages in Bava Basra. 1 Maseches Bava Basra 119A. It was unnecessary for Scripture to relate to us the number of the daughters' share, except to teach us that they took the share of the firstborn, and to inform us that Eretz Yisroel was an actual inheritance to them [since it was considered] the actual possession of their fathers, for the firstborn does not receive an extra portion in potential property as he does in actual property. 2 A firstborn receives a double portion only of the property that actually belonged to his father, but not of the property that was only potentially his father's. Regarding the inheritance of Eretz Yisroel, the portions that were destined for them were considered their actual possession and not just potential property. The daughters of Tzelophechod, therefore, were able to inherit that extra portion of their father.

Verse 6

And the land of Gilod — that was on the other side of the Jordan belonged to the remaining sons of Menashe.

Verse 7

Verse 8

The land of Tapuach. The villages and the towns [belonged to Menashe], but the city of Tapuach itself belonged to the descendants of Ephraim. On Menashe's boundary. It was located on the border of Menashe, toward the end of his boundary.

Verse 9

These cities— from Tapuach to the stream of Kanoh belonged to Ephraim, but were located among the cities of Menashe.

Verse 10

The southern side belonged to Ephraim: Ephraim took his share from the south, facing the land between the descendants of Yehudah and the rest of the tribes.
The northern side belonged to Menashe. Menashe took the land to the north.

Verse 11

These were three regions. [as the Targum], Three provinces. The three regions mentioned here consisted of Dor and Ein dor, as stated above in this Seifer: 3 Above 12:23. "The king of Dor of the Dor region," and in another verse it states: 4 Above 11:2. "In the region of Dor on the west," and here it is stated: "The inhabitants of Dor and its towns." These are three regions that belonged to her.

Verse 12

Resolved —were willing. 5 The tribe of Menashe set a bad precedent by taxing the Canaanites instead of destroying them as the Torah commanded. This evil practice was soon adopted by the other tribes. Even though the tribe of Ephraim also did not drive out the Canaanites (see above 16:10), they at least forced them into slave labor, whereas the tribe of Menashe demanded only a money tax. This was considered a graver sin as it allowed these Canaanites the ability to influence the Jews much more than those who were actually enslaved.

Verse 13

Verse 14

And the descendants of Yoseif spoke. Referring specifically to the descendants of Menashe. 6 According to Rashi even though the tribe of Ephraim was part of the "descendants of Yoseif", they did not join the tribe of Menashe in their complaint. The reason being, as Rashi later explains, was that while the tribe of Menashe had experienced a sharp increase of their population, the tribe of Ephraim experienced a decrease in its population, and were therefore quite satisfied with their portion of inheritance. This is based on the opinion that the size of the individual tribe's inheritance was determined by their number at the time they left Egypt. During the years in the desert Menashe grew faster than any other tribe. When they left Egypt their number was 32,200 and when they entered Eretz Yisroel it was 52,700, an increase of 20,500. They were given land for 32,200 portions but they had to divide it among all 52,700 members of their tribe, and this was the basis of their complaint. For until now so much has Adonoy blessed me. For you have seen that my population has increased from the first counting to the second counting by twenty thousand, five hundred, which is the numerical equivilent of כה (25). In the first counting you found the number of Menashe, stated in Seifer Bamidbar, 7 Parshas Bamidbar 1:35. to be thirty two thousand, two hundred, and in Parshes Pinchos 8 Bamidbar 26:34. their number was fifty two thousand, seven hundred. Another explanation is: until now, until כה referring to the blessing that was said to Avrohom, "So (כה) shall be your seed." 9 Bereishis 15:5. This blessing has been fulfilled in my tribe. And according to its plain meaning, until now-as I am now— until I am the multitude you see now.

Verse 15

If you are indeed such a multitude of people— then you have the strength to cut down forests and to clear them, as expressed in old French, essarter, and there you will be able to build cities. 10 Yehoshua obviously could not change the portion that had been alloted to them in accordance with the method with which the Ribono Shel Olam had commanded him to distribute the land. He therefore suggested that they clear the forest in the mountains, which would give them sufficient land to settle their families and to build cities for them. This land was unclaimed and could be theirs after clearing it and settling there.
And cut out— This is an expression of cutting, as stated, "And they will cut them down with their swords," 11 Yechezkeil 23:47. essarteras-in Old French,
Crowded —dense [or stress].

Verse 16

The mountain will not be sufficient for us. For it is too crowded for us as you [just] said.
It will not be sufficient. It will not be enough.
Iron chariots. 'And that what you say, go up to the forest and conquer the land of the Perezzites and the Rephaim [is not so simple] because the Canaanites are a mighty people, and they possess iron chariots.' Do not wonder if Scripture refers to the Perezzites and Rephaim as Canaanites for they were all descendants of the original Canaan. 12 The original Canaan was the grandson of Noach, who was cursed by Noach. See Bereishis 9:25.

Verse 17

Verse 18

For the mountain will be yours. The mountain of which I said to you "Go up to the forest."
For it is a forest and you will cut it down. For it is a forest and it is only fitting for a multitude of people, that will cut it down and clear it.
And you will cut it down. You who are a multitude of people.
And as far as it extends will be yours. For you will drive out the Canaanites. Because you are a multitude of people.
Even though they possess iron chariots. None of the other tribes have sufficient man power to fight them.
Even though they are stong. You have the ability and will drive them out.
Our Rabbis explained [the meaning of] 'Go up to the forest— Hide yourselves in the forest and the "evil eye" will have no power over you.' 13 Yehoshua implied that the forest would protect them against the "evil eye." Because they were so numerous and multiplied so rapidly, they would invoke jealousy from their neighbors. It was therefore to their advantage to live in a forest area where they would not be so visible. If they would live in the cities of the plains, everyone would see how numerous they were, but in the forest they would not be as visible.

Chapter 18

Verse 1

And there they made a dwelling place for the Tent of Meeting. [This refers to the Tent of Meeting] that they had constructed in the wilderness. 1 Since Scripture does not identify the Tent of Meeting, Rashi explains that it is the same one they had constructed in the wilderness. It did not have a roof, but it was a stone structure on the bottom and was covered with curtains above. 2 Zevachim 24b. During the fourteen years since they entered Eretz Yisroel, the Mishkan remained at Gilgal. They had been too occupied with conquering and dividing the land to establish a permanent dwelling place for the Tent of Meeting. Once they began settling in the land, they established a House of God. The walls of the House were made of stone, and instead of a roof it was covered with curtains of cloth and skins, as it had been when it was constructed in the wilderness. This we learned in Maseches Zevachim.
And the land had been conquered before them. Once the Mishkon was established, it became easier for them to conquer the land. 3 The land had actually not been conquered at that point in time, but even though the conquest had not been completed, they had faith that in the merit of the Mishkan, they would be blessed with continued victory in the remaining battles of conquest.

Verse 2

Seven tribes. [For the following tribes] had already received their portions: Reuvein, Gad, and the half tribe of Menashe had received their inheritance in the days of Moshe on the other side of the Jordan. In the land of Canaan itself, the lot had already fallen for Yehudah, Ephraim and the half tribe of Menashe. These five tribes were provided for.

Verse 3

Timid —weak.

Verse 4

For each tribe. For each of the remaining seven tribes.
According to their inheritance. Into seven parts but not equal ones, but according to the tribes appropriate portions— to the large tribe according to its largeness, and to the small tribe according to its smallness, as it is said, ‘To the large [tribe], increase their inheritance.’ 4 Bamidbar 26:54.

Verse 5

And they will divide it into seven parts. Including that which was already conquered and that which was destined to be conquered.
Yehudah will remain at his boundary in the south — of Eretz Yisroel, for there fell to his lot the entire southern boundary.
And the house of Yoseif—in the north. The north of the land already conquered. There is however much more to be conquered: the side of the boundary from Baal-gad to Levo-chamos which is near Hor hoHor in the northern boundary. The seven tribes will divide [the land] between Yehudah and Yoseif, and [the land] which remains to be conquered.

Verse 6

I will cast. —I will throw, similar to, ‘He threw into the sea.’ 5 Shemos 15:4.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Their northern boundary. Their northern boundary was the Jordan, since the border started from the east and went up alongside Yericho from the north. It went from there westward alongside Yericho and the border line is drawn on the northside of Yericho. Thus Yericho is within the border line in the portion of Binyomin.
To the wilderness of Beis-Oven. To the wilderness of Beis-Oven. 6 Rashi explains that the text מִדְבָּרָה בֵּית אָוֶן is the same as לַמִּדְבַּר שֶׁל בֵּית אָוֶן.

Verse 13

From there the boundary passed —westward.
To Luz, the southside of Luz which is Beis El. [This is the city] that Yaakov called [Beis-el.] It is not the Beis-el which is near Ai, for it is said about the boundary of Yoseif: 'And it extended from Beis-el to Luz.' 7 Chapter 16:2. Thus we learn that there were two [Beis-els]. Luz was not in the portion of Binyomin; for the boundary line was from Luz and within; as it is said: 'To the southside of Luz.' the boundary line goes south of Luz, thus Luz is outside the boundary line, and is within the inheritance of the Bnei Yoseif. Beis-el is in the portion of Binyomin; as it said later in this section. 8 See Verse 22.

Verse 14

And the boundary circled and went around the western side southward. At Atros-ador, the length of the northern boundary ended; it went from east to west. From there the boundary line encircled the western boundary of Binyomin to go southward from north to south. The western boundary line, extended from the mountain which was opposite Beis-choron— south of the mountain— which was south of Beis-choron; that was the beginning of the northwest corner of Binyomen's [portion,] and the boundary line went from north to south.
It extended— From its south-western corner to Kiryas-yearim which belonged to Yehudah. Thus the width of Binyomin's boundary occupies the entire width of the land between Yehudah and Ephraim. His [Binyomin's] southern boundary meets with the northern boundary of Yehudah, which was the location of Yerushalayim, as is said later in this chapter. 9 V. 28. Thus both tribes had a share in it. 10 The major portion of Yehudah's territory was to the south, but there was one strip of land that extended

north and bordered the portion of Binyomin. It extended to the city of the Yevusim which later became Yerushalayim. (See v. 28) The city and the Beis ha Mikdosh were situated right on the border of the two tribes. There are various opinions regarding the exact location of the Altar itself. Some say that it was in Binyomin's portion, while others maintain that it was in the portion of Yehudah. The Northern boundary of Binyomin and the sourthern boundary of Ephraim meet, and Shiloh was located there in the portion of Ephraim, as it is said, 'And He abandoned the Mishkan of Shiloh, etc., and He abhorred the tent of Yoseif, and the tribe of Ephraim He did not choose.' 11 Tehillim 78:60,67. Binyomin too had a share in it [Shiloh], and so we learned in Maseches Zevachim, 'In three places the Divine Presence rested in Eretz Yisroel: in Shiloh, in Nov and in the Beis ha Mikdosh; and of all of them, it rested only in the portion of Binyomin: 12 From the time the land was divided, the Divine Presence (שְׁכִינָה) rested within the portion of Binyomin. Initially the Divine Presence rested in the Mishkon at Shiloh. After its destruction, the Mishkon was established at Nov, which was also within Binyomin's portion. It was moved from there to Givon and afterwards to Yerushalayim where the Beis ha Mikdosh was built. The reason for the pre-eminence of Binyomin in this respect, was the blessing Moshe gave to him, as it is said: "Adonoy's friend, let him live secure with Him. He hovers protectively over him throughout the day, and He resides between his shoulders." (Devorim 33:12) The Shechina, Divine Presence, resided in Shiloh for many years, and for a short time it hovered over Nov and Givon, and finally a permanent, eternal dwelling place for the Shechina was established in Yerushalayim. Thus in his blessing, Moshe alluded to the places within the territory of Binyomin in which the Divine Presence would reside. (See Rashi there).
This was the western side— the west side extending from Atros-ador to Kiryas-yearim.

Verse 15

And the southern side— Referring to the southern border of Binyomin which is identical with the northern border of Yehudah. All the borders that are listed here are listed relative to the north of Yehudah, and every place described here as descending, is described in reference to Yehudah as going up because here he is listing [boundaries] from west to east and there he lists them from east to west.
And the boundary extended to the sea— to a sea, but I do not know which sea it is.

Verse 16

Verse 17

Verse 18

Verse 19

To the bay of the Salt Sea to the north. To the north of the bay. Thus the entire bay was in the portion of Yehudah.
[To the southern] end of the Jordan. Referring to the place where the Jordan falls [empties into] the Dead Sea. This was listed as the north-

eastern edge [of the territory] of Yehudah. And here it is listed as the south-eastern edge [of the territory] of Binyomin.

Verse 20

The Jordan borders it on the east. The Jordan was the eastern boundary of Binyomin; as the Jordan goes along the width of his entire boundary to the east.

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Tzeilah, Eleph and Yevusi which is Yerushalayim. Each of these are individual cities. Similarly, Givas and Kiryas [are individual cities]. Thus five cities are mentioned in this verse.

Chapter 19

Verse 1

The second lot came out. It was second to that of Binyomin, for Binyomin's lot was the first of the seven tribes whose representatives Yehoshua spoke to [saying]: "And they will divide it into seven parts," for Yehudah and Yoseif had previously received [their inheritance] as it is said there: "Yehudah will remain at his boundary in the south," [and the house of Yoseif will remain at their boundary in the north]." 1 See above 18:5. From here he goes on to list the seven lots.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Was too large for them. It was more than was their due. 2 Various reasons are presented why Shimon was given part of their inheritance in the midst of Yehudah's territory. Some say that Shimon helped Yehudah conquer their land and therefore merited to receive some of it as their own. Others maintain that this was because Yaakov had said: "Shimon and Levi are brothers, instruments of violence are their wares. I will disperse them throughout Yaakov and scatter them throughout Israel." (Bereishis 49:5,7) Shimon was given a portion within Yehudah and Levi was scattered throughout many cities in the land.

Verse 10

Verse 11

Verse 12

Kislos-tovor. I say that [כִּסְלוֹת] is an expression of flanks, כְּסָלִים, flancs in old French. This is similar to what is stated in Vayikro 3:4. It is not at its highest point and not at its bottom, but on its slope, near the middle, closer to the rear, than the front, like the flanks of an animal. [Thus in this verse it reads the flanks of Mt. Tabor]. However when Scripture states, Oznos-Tavor, it refers to a place near its top, the place where the ears are situated.

Verse 13

East of Gitoh-cheifer. To the east of Gat-hacheifer which is the name of the city of [the prophet] Yonah ben Amtai.
Ittoh-kotzin. This was the name of the city.

It circled around to Neioh. [From Rimmon] it circled to Neioh. In other words, from there, the boundary circled around to Neioh. Targum Yonason also explains it this way: “It extended to Rimmon, and from there it circled to Neioh.” 3 Rashi goes to great pain to refute those who say that the word הַמְּתאָר is connected to רִמּוֹן and thus translate, Rimon-misoar as though this was the name of the city.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Fortified city of the Rock. Cities of fortress, cities of might.
Rock —עוּר means a rock.
From the lot of Achziv. [חֶבֶל means a rope of Achziv] but here it refers to the lot of Achziv.

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Fortified cities— which belonged to Naftoli were Tzidim, Tzeir, etc.

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Tzoroh, Eshtaeil. These were cities in the portion of Yehudah, and the lot of Bnei Don fell near them.

Verse 42

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

The boundary of Bnei Don extended from them. At this point they took only a small portion, but the lot also fell for them in another place which was a distance from their boundary, and thus the other tribes intervened between them. 4 Others explain the words, וַיֵּצֵא גְּבוּל בְּנֵי־דָן מֵהֶם to mean, "the boundary of the Bnei Don was too small for them," and they went out to capture the city of Leshem to make room for their population.
They fought against Leshem. This took place later in the time of Osniel, the son of Kenaz, in the days of the graven image of Michoh, as it is said in the Book of Shoftim. 5 Shoftim 17:3,4. 18:2. (See Rashi to 17:1.)
Leshem This is the city of Layish, that is mentioned in the Book of Shoftim. 6 Shoftim 18:7,14.

Verse 48

Verse 49

Verse 50

Verse 51

That were divided for inheritance. They caused them to inherit.

Chapter 20

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Until he stands, etc. for judgement. If he is acquited from exile, he is discharged. If he is sentanced to exile, he is returned to the city of his refuge, and he must reside there until the death of the Kohein-godol.

Verse 7

Verse 8

And on the other side of the Jordan, from Yericho eastward. [These cities were set aside] during the days of Moshe, as it is said, “Betzer in the wilderness.” 1 Devorim 4:43.

Verse 9

That were set aside. They were prepared and set aside for this.

Chapter 21

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

And the remaining descendants of Kehos. They were the descendants of Moshe, the descendants of Yitzhar, Chevron and Uzziel. 1 Shemos 6:18. From the families of the tribe of Ephraim. From the inheritance of the tribe of the descendants of Ephraim, these cities were alloted to them. They received cities from the portion of each tribe, as it is said: “Take more from a larger [portion], and less from a smaller [portion]; each person according to his inheritance, shall give of his cities to the Levi’im. 2 Bamidbar 35:8.

Verse 6

Verse 7

Verse 8

Verse 9

That will be mentioned by name. Since he had not mentioned earlier the names of the cities that were given to them, and he enumerates their names later, he therefore states [now], “these cities that will be mentioned by name.”

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And Almon. In Sefer Divrei haYomim it is rendered: and Olemes this is similar to Bachurim which Yonason translates as Alomos. 3 Both words בָּחוּרִים and עַלָמוֹת refer to youth.
and their open spaces around it. Two thousand amos on each side.

Chapter 22

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Furthermore, when Yehoshua sent them off. He sent off the half-tribe of Menashe in the same manner as he sent off the Bnei Reuvein and the Bnei Gad.

Verse 8

[Divide the spoils] with your brothers— Referring to Bnei Gad and Bnei Reuvein. There are some who interpret “brothers” in referrence to those who remained behind to guard the cities and the women and children. [Even though] they did not cross the Jordan— with the armed division, nevertheless they received a share of the spoils. 1 This practice was instituted by Avrohom. See Bereishis 14:24. Rashi comments there that Dovid learned from Avrohom’s action and established this as a tradition.

Verse 9

Verse 10

Verse 11

Verse 12

To go up against them to war. [They were prepared to do this] because בָּמוֹת were prohibited 2 The term בָּמוֹת is used to describe any type of altar used for sacrifices except the altar of the Mishkan or the Beis ha Mikdosh. These בָּמוֹת were permitted during the period before the establishment of the Mishkan, but were prohibited so long as the Mishkan was intact. They were considered a threat to the unity of the Klal Yisroel and to the centrality of the Mishkan. once the Mishkan was established at Shiloh.

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

If the land of Your posession is impure. Since the Holy blessed is He, did not choose to rest His Presence there.
Do not rebel against us. —וְאוֹתָנוּ אַל תִּמְרדוּ This is the same as— אַל וּבָנוּ תִּמְרדוּ

Verse 20

Verse 21

Verse 22

Almighty God is Adonoy. He is God over all divine beings. He is Adonoy, Who knows that our intent was not rebellion etc. By repeating this declaration twice, [they declared] that He is God in this world and in the World to Come.
Do not save us this day. They said this to His Divine Presence.

Verse 23

Let Him prosecute —Let him punish us.

Verse 24

Our anxiety of this. Because of anxiety, and the fear of insulting words, have we done this, as is further explained in the Scripture: 'Lest tomorrow your children will say,' Lest they insult our children— when they go to bring sacrifices in the Mishkan at Shiloh— lest they say to them, 'What have you to do with Adonoy?' Did he not set a boundary between us and you, namely, the Jordan. This was our fear and thus we made it. Every word, דְּאָגָה, found in Scripture expresses fear, similar to, "I am concerned [fear] that the Jews etc." [These were the words] of Tzidkiahu. 3 See Yirmiahu 38:19. King Tzidkiahu was concerned that the Jews that had been captured by the Kasdim would betray him and he too would fall into their hands.

Verse 25

Verse 26

Verse 27

Rather it will bear witness that we have not withdrawn ourselves from the law governing the altar.

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

And they the Bnei Yisroel blessed God. The Bnei Yisroel thanked Adonoy. 4 Rashi here quotes Targum Yonasan, who feels that it is more appropriate to say that they thanked God, rather than blessed Him.

Verse 34

And the Bnei Reuvein and Bnei Gad called the altar, for it is a witness. This is one of the shortened verses. One more word should have been added: And the Bnei Reuven and Bnei Gad called the altar ‘ witness, ’ [for it is etc.]

Chapter 23

Verse 1

Verse 2

Verse 3

Verse 4

You have seen how I have alloted to you. By means of the lot for your inheritance.
The remainder of these nations— that remain to be conquered.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

And a goad in your sides. 1 Rashi takes the word שְׁטָטָ֥ן as an expression of prowing rather than as an expression of a rod or goad as do other commentaries. They will prowl around you to loot and ransack.
And thorns. This is an expression of camps. Similarly: "And they will come upon you with camps," 2 Yechezkeil 23:24. like a shield (צִנָּה) that surrounds a person on three sides, as it is said, "As a shield, you encompass him with favor," 3 Tehillim 5:13. תַּעְטְרֶנּוּ meaning תְּסוֹבְבֶנּוּ, surrounding, similar to "And Shaul and his men surrounded David and his men." 4 I Shmuel 23:26. עוֹטְרִים meaning סוֹבְבִים, surrounding.

Chapter 24

Verse 1

Verse 2

Verse 3

I multiplied his descendants. The word אַרְבֶּ֣ה in the text lacks the letter ה, 1 The word should have been written אַרְבֶּה. [from which we infer:] 2 The root of ארב would be ריב which means to quarrel. "How many troubles and tests 3 Avrohom was tested a total of 10 times, the tenth being the binding of Yitchok on the altar. did I bring upon him before I gave him a descendant."

Verse 4

Verse 5

Verse 6

Verse 7

And He brought the sea upon "him." 4 Why is the singular עָלָיו, upon him used in the text? Rashi goes on to explain its significance. He brought the sea upon each individual among them. If it happened that one of them ran away, in order not to enter the sea, a sea-wave would pursue him and catch him.

Verse 8

Verse 9

Verse 10

Verse 11

The people of Yericho went to war against you. As did the Emorites, the Perezites etc. 5 Why were these nations involved in the battle of Yericho? All these seven nations are mentioned here because Yericho is on the border, and was the bolt and lock of Eretz Yisroel. Therefore, all these seven nations were gathered there, represented by their elite soldiers.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

A holy God. 6 Why is this Name of God always in the plural form אל־הים instead of א־ל. In most places, every expression of rulership is found in the plural form, such as: "the ruler of the Land," 7 Bereishis 42:30. "The man the master of the land, אֲדנֵי הָאָרֶץ spoke to us." Here too, it should have been written אֲדוֹן הָאָרֶץ in the singular. "the ruler of Yoseif," 8 Bereishes 39:20. "if his master is with him," 9 Shemos 22:14. Here too it should have said אִם בַּעַל עִמּוֹ in the singular referring to the owner. that God went to redeem 10 II Shmuel 7:23.. The reason for this is because this name is the name of power.

Verse 20

Verse 21

Verse 22

You are witnesses against yourselves. Yehoshua foresaw that in the future, they would undermine [the covenant] in the days of Yechezkeil and say, "We want to be like the [other] nations," and therefore he was so hard on them now. Therefore it was said to them in the days of Yechezkeil, "The thought you entertain will never come to pass etc., As I live says Adonoy, God, I will rule over you with a strong hand etc." 11 See Yechezkeil 20:32,33. You have already accepted upon yourselves [the covenant] in the days of Yehoshua. And you can not say "We only accepted it upon ourselves in the days of Moshe because we wanted [God's help] to enter the land," since in the days of Yehoshua you had already entered the land, and [yet] you accepted the covenant.

Verse 23

Verse 24

Verse 25

And he established it as a statute and an ordinance at Shechem. He set in order for them there the statutes of the Torah and they accepted them upon themselves.

Verse 26

And Yehoshua wrote, etc. 12 What were the words that Yehoshua wrote and where did he write them? It might be inferred that he wrote the words of his admonishment to the people and inserted them in the Sefer Torah of Moshe, but we know this is not true. According to Targum Yonasan— And Yehoshua wrote these words, and concealed them in the Sefer Torah of God. 13 According to Targum Yonasan, He merely placed them where the Sefer Torah was kept, which was in the Ark. In Maseches Makos, 14 11a. two Amoraim argue [about what Yehoshua wrote]. One says that it refers to the eight verses from 'And Moshe died' until 'in view of all of Yisroel,' for the Sefer Torah was incomplete and he [Yehoshua] completed it. 15 See Devorim 34:5-12. These verses describe the passing of Moshe. Could Moshe have written them himself? How could he have written them while he was alive when they were not yet true? Moshe could not have written that he had died when it had not yet happened. This Amora says therefore that the final eight verses were written by Yehoshua. The other one says that this refers to the chapter of the cities of refuge 16 See above, Chapter 20. which he wrote in his book [Sefer Yehoshua] as they were written in the Sefer Torah.
Under the doorpost. This is translated according to Targum Yonasan, תְּחוֹת אַלְתָּא. הָאַלָּה refers to the door post of the entrance, as it is said, 17 I. Melachim 6:31. "the doorposts were a fifth, and 18 Yechezkeil 40:10. the doorposts had one measure." Other say that [הָאַלָּה means 'the oak tree'] and it refers to the oak near Shechem which is written regarding Yaakov, 19 See Bereishis 35:4. As Yaakov was preparing to return to his father, Yitzchok, in the Holy Land, he instructed that all idols and earrings were to be given to him and he buried them under the oak tree near Shechem. "And Yaakov hid them beneath the oak."

Which is in the Sanctuary of Adonoy. 20 But the Sanctuary had not yet been built. Since the Ark was brought there [it is referred to as the Sanctuary] as it stated above, 21 Verse 1. ‘And they stood before God.

Verse 27

Behold this stone will be witness against us, etc. 22 The question is, how could the stone hear? Another problem: the verse states that it heard “all the words of Adonoy that He spoke to us,” and yet there is no mention of Adonoy having spoken to them. [Here Rashi quotes from Targum Yonasan]: This stone will be for us as the two stone tablets of the covenant, 23 Yehoshua compared it to the two tablets of the Ten Commandments which were witness to the covenant at Mount Sinai, and are therefore always referred to as the לוּחוֹת הָעֵדוּת, the Tablets of Testimony. for we have made it for a witness, 24 It would stand as a silent witness to the covenant they had made on that day. since the words written on it [the stone] are almost similar to all the words of God that He spoke to us. This verse can also be explained according to its plain meaning: for it [the stone] has heard the words that I have spoken to you, on behalf of the Omnipresent.

Verse 28

Verse 29

Verse 30

In Simnas-serach. This was its actual name. Elsewhere it is called Simnas-cheres 25 See Shoftim 2:9. because they erected a figure of the sun upon his grave, 26 See Shoftim 8:13 where חֶרֶס refers to the sun. Also See Shoftim 14:18. to indicate that he is the one that caused the sun to stand still, and all who pass by it say, “Woe for the loss of this one, who did such a great thing and died.” Others say its actual name was Simnas-cheres, and why was it called Simnas- serach? because its fruit would rot because of their abundant richness.
The Storming Mountain It was so named to teach us that the hill stormed [shook] and threatened to kill them, because the people did not eulogize him properly. 27 The verse merely states that “they buried him” and no mention is made of them having eulogized him, or mourned for him.

Verse 31

Lived on after [Lit. they had length of days.] Their days were lengthened but their years were not lengthened for they were punished.

Verse 32

They buried in Shechem. From Shechem he was stolen [kidnapped] 28 See Bereishis 37:14. and to Shechem they returned him.

Verse 33

In the hill of his son, Pinchos. 29 These words seem to imply that the hill belonged to Pinchos even during his father’s lifetime. But if he did not inherit it from Elozor, from where could he have gotten it? There are others who say that Pinchos did inherit the land from Elozor, and since

inheritance takes effect immediately, it already belonged to Pinchos before Elozor was buried. From where did Pinchos have a portion in the land? He inherited it from his wife.